2: Kirchhoff E-4 (no date) 1948
SA15 Mosquito SA15

[714] Among some tribes, this ceremony is repeated at a later date. The *Sumo* [715] are said to have practiced circumcision. The couvade is general.

[716] Individual names are derived from some peculiarity or mannerism. Such names were not used to address a person, especially older people.

[717] Puberty.—Puberty ceremonies consist of tests, the details of which vary from tribe to tribe. *Sumo* boys receive serious military training at puberty.

[718] Menstruating women are considered to be impure and are confined to a corner of the house (*Sumo*) or to a special hut (*Mosquito* and *Paya*). They are cleansed by bathing or, among the *Sumo*, by a steam bath.

[763] Death.—Death is thought to be due to sorcery or to the machinations of evil spirits. People about to die are abandoned in the bush, or they may even be killed. If a person dies in a village it has to be abandoned.

[764] The dead are usually buried in the dwelling, which is abandoned (*Paya*), or, among some tribes, in a special hut. The corpse is placed in a coffin made of a canoe wrapped in bark cloth. Personal belongings, food, and a dog are placed in the grave. Among the *Mosquito*, corpses were sometimes sewed in a mat and placed upright in a grave, facing the east. Slaves, servants, and sometimes a shaman were killed and buried with *Mosquito* chiefs. Early reports of the mummification of chiefs appear to be exceptional and may refer to other tribes. Clay and gold masks of [533] chiefs are reported from one locality, probably *Sumo*.

[765] The dead were mourned in many ways. The relatives cut their hair short, wept, and fasted. A mourning ritual included attempts at suicide, which friends prevented. The women sang songs in praise of the dead. Anniversary ceremonies, held at varying intervals, were intended to appease evil spirits and to aid the soul on its long journey to the hereafter.

[767] Shamans invoke the soul in order to discover who was responsible for [769] the death and to ascertain future needs. About a year after death the *Mosquito* hold an elaborate anniversary ceremony, in which face masks and other paraphernalia are employed. The *Sumo* have similar ceremonies which differ in detail. Formerly, a *Mosquito* woman exhumed the bones of her husband and carried them in a bag for a year, subsequently hanging them in the house. She might not remarry for 2 years.

[767] According to Von Hagen (1943), *Jicaque* death and burial customs are a curious mixture of Christianity and their own beliefs. After some preliminary mourning the body, clothed in the garments in which the person died, is wrapped in cloth or bark cloth and buried in the cemetery. A small wooden cross is put at the foot of the grave, and a pot through which a hole is punched is laid at the head. The cemetery is an enclosure on a hilltop, which is walled off, as are Spanish cemeteries.

WARFARE

[721] Most of the information concerning warfare pertains to the *Mosquito*, who were highly organized for this purpose. Undoubtedly much of this